NEW ENGLAND SPECTATOR.

A Family Newspaper, devoted to the Study of the Bible and Family Religion, to the Cause of Active Piety, to the Abolition of War, Slavery, Licentiousness &c., and to Religious and General Intelligence.

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SPECTATOR.

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Co-operation of the South in the Abolition of Slavery.

We rejoice to see the movements which are beginning to take place at the south, particularly in Virginia. The philanthropists there who believe slavery to be sinful, and who are willing to follow out this principle, will soon join with the abolitionists of the north in measures for its extinction. We last week gave the views of Mr. Maxwell and others. We now give extracts from an article (perhaps from Mr. Maxwell) in the last Richmond Telegraph, entitled,

LETTER TO GERRIT SMITH, ESQ.

[A copy of a letter addressed by a citizen of Virginia, to Gerrit Smith, Esq. of the state of New York, on a report which he took in the anti-slavery convention at Peterboro' (after it had been prevented from proceeding at Utica.)

Gerrit Smith, Esq.

Respected Sir—The high character you sustain for piety, talents, and active benevolence, is my inducement for addressing you at this time. You are known to me only by this character: I am wholly unknown to you. But that will no more, that the argument, or make the consider more attention. These shall be founded on the principles of the Christian religion of which I am a professor as well as yourself, and I believe in the same church. Moreover times of danger and threat and national calamities break down the forms which would otherwise prevent the same persons from having communications with each other which those emergencies will justify.—This latter consideration will go to strengthen my apology for now making this appeal to you.

"I have seen in the New York Evangelist of the 31st of October (which lately came to my hand) the report of the Utica Convention and account of the proceedings of the New York State Anti-slavery Society, in which you took a distinguished part, after it had adjourned to Peterboro'. I have noted the resolutions there passed by that society, and the sentiments which you expressed, in your address on that occasion. My object is to discuss in a friendly manner with you the consequences which must result from those resolutions and sentiments, if carried out into effect, and to test them by the principles of the Christian religion.

"But before I go further, I will admit the great abstract principle, THAT ALL MEN OUGHT TO BE FREE: *that slavery is an evil which OUGHT to be removed* wherever it can be done without incurring a greater evil, or in such a mode and manner as to avoid that greater evil. But that the slaves in these United States, should at once, and immediately be emancipated, and admitted to all the rights of free citizens; and that they should be amalgamated with the white population in every social relation which is inseparable from intercourse with those anti-slavery sentiments; is a different proposition, and of every such would necessarily involve in it greater calamities than even these United States were threatened with yet."

Here the writer has fallen into the usual error of those who not from selfish, but as they suppose benevolent motives oppose the abolitionists.

What do they mean by immediate emancipation? That the slave should immediately be raised from a thing to a man. Slaves are mere goods and chattels. This constitutes the whole sin of slavery. Now, what benevolent heart does not say that this sin ought immediately to cease, and that the Slaves ought immediately to be treated as men, who have rights which God gave them, and which, unless forfeited by crime, no one but God can justly take away.

Again what do we mean by saying that slaves should be "admitted to all the rights of free citizens?" Simply, that they should enjoy all the rights of other citizens in *similar circumstances*.—all the rights which they are qualified to possess. What benevolent heart can object to this? We have many ignorant for ignorance among us, whom we wish to enjoy all the rights of citizens, so far as they, as a body, are qualified. As things are, we think the public good requires that no foreigners should ever enjoy the right of suffrage, for instance, because their education and habits have been such, that they can not as a general fact, properly exercise this right. But if such a law should pass, it would not make them slaves, their children born here, would be American citizens, and enjoy the right of suffrage. Let slaves be free! their slaves as possessing from the hand of their Creator the inalienable rights of life, liberty, and the pursuit of happiness, and we are willing to leave it to them to say how and when they shall be slaves they possess all the rights of freemen.

As to amalgamation, used in the sense of the above quotation we are willing to leave it to Providence. When men are disposed to do right, they will be at no loss to decide how and where the two races shall reside, or whether we shall have black judges, legislators, &c. However that may be, we consider it much better to have such judges &c, than such criminal amalgamation as now prevails at the south. One thing we are sure of; that is, that no change of relation can produce a worse amalgamation than that which now exists.

We deny, however, that any sort of amalgamation constitutes a fundamental principle of anti-slavery societies. We venture to say, this is not a word relating to it, in the constitution of any anti-slavery society in the United States.

As the writer of the letter, here entirely misapprehends abolitionists, we shall not quote his reasonings. The writer goes on,—

"You say, sir, in your speech at Peterboro', "that it is not to be disguised that war has broken out between the south and the north, not easily to be terminated by peace, you say, and never be restored but by the removal of slavery—it can never be established on any other terms."—That the "sword now drawn will not be sheathed until victory, with victory is yours or theirs," &c.—"That it is criminal to propose any other terms."

My high respect for you would induce me to suppose that this language (culpable as it must be in the opinion of all men of sober thinking, in the most favorable construction which can be put upon it) is merely figurative. I cannot believe that it was possible that you actually did intend to wage war against the south, in actual, bloody, murderous war; yet it is difficult to give it any other interpretation. But that is true, if you co-operate with the abolitionists, as you give us reason to believe you intend to do, (saying that "their principles are your principles—that the odious doctrines they hold, you hold also—nationists, and insurrectionists, you are willing to be called the same") the language you make use of will become literally true; and you will be found as one who used the influence which your high standing gave you, to introduce scenes of dissension, bloodshed and devastation, at which humanity may weep; in which the name of the holy Christian religion will be profaned; and the fairest portion of our happy country be swept by fire and sword; the severance of this Union consummated, and our republican institutions destroyed. How can it be otherwise? You are organizing a force in the north to extirpate slavery in the south (as far as it can be done by the anti-slavery societies) not by operating on the minds of the slaves by moral suasion, but by inveighing against them and denouncing them with all the opprobrious and disparaging terms which the English language can afford, and by representations of the most horrible character, calculated to have no other effect than to inflame and excite the people of the north, to form a crusade, as it were, against the white population of the south. Then it is time for the people of the south to prepare to defend their rights and altars, and they will do it. I can assure you that in that case, these will which you see will have to shed much blood before the contest terminates, and yet you may not be there an essential loss. Peter the Hermit was leading the crusades into Palestine."

The object of the anti-slavery societies is to "operate on the minds of the slaves by moral suasion." And if they have used denunciatory or opprobrious language,—any other language than the Bible warrants, or than the faithful speaking of the truth in love requires, they have done wrong, and what the principles of anti-slavery societies do not warrant.

We expect no bloodshed; and think the fears of the writer on that point are groundless. On the subject of mobs, &c. the writer says,—

"You complain that the rights of the anti-slavery society, were in discussing the measures which were adopted when Utica was threatened, were infringed by a mob. I hence approve of mobs in any case, much especially in that case; because it might give the abolitionists the opportunity of taking the city of peaceable and the orderly citizens of Utica, and from sinking by persecution. But be right of the discussion as well as every other social right is its limits. Suppose (admitting (I mean no disrespect) by the chairman were to meet together openly to discuss the most effectual means of subverting the liberties of the people of New York, and dividing the property of the citizens among them; would the other citizens have no right to interrupt them?—Yes, sir, they would; upon the principle that the primary rights of self-preservation were superior to the conventional rights of free discussion.—The legislature of the state would have a right to pass laws to make such discussions penal; and if so as to the citizens of their own state to protect them from criminal intermeddling, why not to protect the citizens of another state against the conspiracy formed against them in the state of New York; especially when that conspiracy went to violate the constitution of the United States."

Here we disagree with the writer. Any citizens have a perfect right publicly to meet, to discuss the propriety of such a dissolution of the state of New York, and division of property.—And such a right cannot be restricted by law, without subverting our free institutions.

The writer goes on,—

"Another extraordinary incident in those proceedings at Peterboro' is, that you say you are not a member of the anti-slavery society—that you had objections to its course, and yet you have entered as warmly into its measures, as if the opposition it had met with at Utica, had by reaction removed all your objections, and made that right in your eyes then, which was wrong before. To be governed thus by impulses of the moment, is certainly increasing in dangerous, especially in transactions which were intended to be so tremendously developed therefor.

"I beg leave you to call your attention to the fifth resolution passed by the anti-slavery society at that time, which is in its words:—"Resolved that the time has come to settle the great question 'Whether the north shall give up its liberty to preserve slavery to the south, or the south shall give up its slavery, to preserve liberty in the whole union.'"

"This is entirely a political question in which, it seems as to be decided whether the north or the south is to hold the balance of power which will be the subject of discussion in the national and state legislatures, and political conventions; which is the most abominable compound with which mankind have ever been cursed. You know that it has always been the object of artful and unprincipled men to carry political purposes with the cloak of religion which is vile hypocrisy in the sight of God; but with which I cannot and do not charge you. But designing men may have imposed on this society, who never intended to be governed by the principles of the Christian religion, and who have made use of your name as one of the signatures of the pirates, who are the harbingers of the cities of Paris, I think, will be found to be the case. And I have no doubt, should this society ever meet, that it will be a tempestuous anticipation to prognosticate with the slightest probability, (whatever the moral issues prevail) by which individuals are to pass about offices of emolument and distinction. I have seen a long, long, and very long political struggle between, and always will be, dangerous to the liberties of mankind.

"A great portion of the people of Virginia have long thought slavery a great evil, and there was a time when the legislature was in the habit of passing measures for its removal, which, to be safe, we know must be gradual. And so much for the disposition increased, that about four years ago a law to that effect was with a two vote of passing in the legislature of the state. And it was thought had strong hopes, as in a few sessions more it would prevail. Both at slavery and at the time, because these operations, which has taken no project back wards like a storm, giving rise and powerful strengthening to the cause of slavery, and the nefarious measures by which the abolitionists attempted to enforce their schemes on the people of the south, which has postponed our plan indefinitely. It never will or can succeed now until these societies cease to be operative against us. The greatest sin we can do to the slaves of the south and to their country, at this time, will be to dissolve themselves. They can never hope to accomplish their object but by force and arms, as I have stated. This we hope, thro' the mercy of God, they will never be able to do: although they may dissolve the Union."

On the influence which anti-slavery societies have exerted, and are destine to exert, we of course disagree with the writer. Time will discover the truth.

The writer concludes,

"I am an old man, and the only consolation I have is the hopes which the Gospel inspires. I have been engaged in the practice of the law for the greater part of my life, and sincerely regret that I have not done more for the cause of God and religion than I have done: but I always rejoiced to hear what such men as you had done to promote it; and therefore I am sorry that you should give aid and countenance to such misapprehended measures as those of the anti-slavery societies. It is with no unfriendly solicitude I address you; but with such a feeling as one Christian ought to cherish for another. What I have said flows from my own sincere convictions, and I believe they are the sentiments and opinions of more than nine-tenths of the whole Christian community in the south; among whom are a body of clergy, pious, erudite, patriotic and humane, and have been as useful and successful as those who belong to the anti-slavery societies, or any others,—these have been denounced and villified, we know, with all the vituperous and opprobrious epithets which the opinion mongolarians of such men as Garrison and Thompson could afford; men who have committed more breaches of the divine decalogue by falsehood, calumny, and slander, than any men in the south could have done by holding slaves. We are assailed by our brethren of the north; we stand on the defensive and God will direct the issue. Hoping that you will take this appeal as it is intended, in the true spirit of the gospel, I am, &c."

For the New England Spectator.

Rev. Hubbard Winslow's Sermons.

MAKING A MOCK OF SIN.

MR. EDITOR,—Rev. Mr. Winslow, of Bowdoin street church, has just published six sermons on the Social and Civil Duties of Men. Every heart that feels the love of souls and a deep anxiety to bring lost sinners back to God, must bleed that those sermons were ever preached or published. There is a spirit of heartless irony, of biting sarcasm, of bitter railing, and of icy insensibility, pervading these sermons, which must seem like blasphemy to a heart broken for sin. The tone in which he speaks of the sins of lewdness, Sabbath-breaking, drunkenness, and oppression—sins which threaten eternal death to our city and our nation,—tends to throw around them an air of levity and sportiveness which forever debars all serious conviction from the hearts of sinners respecting them.

The soul that has felt the burden of sin—that has seen its sins in the light of Calvary, and has been subdued and melted at the foot of the cross, cannot endure to hear those sins, that expressed, to the wrath of God, and brought it to the brink of hell, jeered and made the butt of sneering levity. It feels too deeply grieved—too acutely sensitive on the subject, to relish derisory jokes and contemptuous irony. O how can the penitent, broken-hearted sinner ever think or speak of those sins which caused the agonies and tears of Gethsemane and Calvary, with mock levity and gaiety? O how can the minister of him who bore our griefs and carried our sorrows, ever speak in a tone of taunting irony and contemptuous merriment of those efforts which the followers of Jesus are making to abolish those sins which made that divine and blessed Savior sorrowful even unto death?" Who can read the following *curvatures* of the benevolent efforts of Christians to do away sin, and reflect on the irony and sarcastic, jeering spirit in which they are made, and not say with the weeping prophet,—"O that mine eyes were fountains of tears?"

"One reformer conceives that *lewdness* is the great sin. *All* the other commandments of the decalogue depend upon the seventh. Let us form a Seventh Commandment Society—let us put all our strength against this sin till it is vanquished, then will the cause of salvation move on."

"Another does not view things quite in this light. He conceives the *profanation of the Sabbath* is the great sin to be removed. Let us form a Fourth Commandment Society. Tolerate and enforce the desired consummation. Let us procure six-day stages, steam-boats, markets, milk-men, barbers,—let us get all to the house of God; soon, then, will every sin die, and our regeneration will tower in gentoils of strength towards heaven."

"Another considers the sin of *war* is greatest of all sin. It is the great cause of Sabbath-breaking, and the prolific cause of all concrete evils. War has, in all ages, been the great incubus to the gospel. Let us form a Peace Society—put an end to all war, then will the gospel live tree course."

"Another conjectures that the great sin lies farther back, which engenders war and all other sins. It is the use of *fermented drinks* in form of wine, porter, beer, cider, and other similar articles not recognized in the common temperance pledge. The secret of virtue is cool blood. Wars come of lusts, and lusts come of heated blood, and heated blood comes of stimulating drinks. Besides, in direct is so clear, and reasons bring, when the physical system is calm and cool, that we only need to remove these stimulants, and man will of course perceive and obey the gospel. Let us then form a Temperance Society—let us put an end to all war, then will the gospel live tree course."

"Another, however, supposes that all these sources are not cursed from physical [illegible] [illegible] [illegible]

ing, and wise counsels for the promotion of wisdom and understanding for the young, and I believe he found them [illegible] to be [illegible] blessings and [illegible] B. C.

P. S. Dec. 9, 1835.—We are [illegible] obtained, in different [illegible] number of subscribers [illegible] a [illegible] society. We are expecting [illegible] will soon find into place at home as [illegible]. B. C.

DAILY BIBLE LESSON.

LIX. The Resurrection of Jesus, and his Appearance to the Women.

John xx. 1 to 17

Monday. Read Mat. xxviii. 2, 3, 4. Where was this?

Repeat v. 1. *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

What day was this? Who was Mary Magdalene?

Who came with her? For what purpose? Did they love the Savior? Was it safe for them thus to go out alone? Why did they go?

Read and question about

Mat. xxviii. 1, *and* Mar. xvi. 1, 2, *and* Lk. xxiv. 1

" 3, 4, *and* " 2

Pray that those who are [illegible] may be early seeking him on his holy day.

Tuesday. Repeat v. 2. *Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

Who ran? Why? Who was the other disciple? What did she think had become of Christ?

Read and question about

Mat. xxviii. Mk. xvi. 5, *and* Lk. xxiv. 3, 4

" 5, *and* " 6 1st pt. *and* " 5

" 6, *and* " 6 last pt. *and* " 6, 7, 8

" 7, *and* " 7

" 8, *and* " 8, *and* " 9, 10, 11

Pray that those who are the ambassadors of Christ, may find him, though in a way they may not expect.

Wednesday. Repeat v. 3. *Peter therefore went forth, and that other disciple, and came to the sepulchre.* Lk. xxiv. 12.

Why were they in so much haste?

Read vs. 4, 5. Who was this? Why did he not go in?

Read vs. 6, 7. Who had the most courage? What were these linen clothes?

Repeat v. 8. *Then went in also that other disciple, which came first to the sepulchre, and he saw and believed.*

What did he believe?

"Many interpreters explain this and the following verse thus: Then I saw and believed, that the Jews must have believed before, on looking into the sepulchre. Rather understand it as a modest intimation that the first indeed of all the disciples believed the truth of Christ's resurrection, inferring it, as he reasonably might, from the order in which he found the sepulchre. These words have a force and a grace, on a supposition, seeing I think, no other can give them. Much in John's manner of writing, consists in such hints as these, which show the dispositions of the evangelist and his feelings, in a way no modern historian, of great weight in his testimony."—*Doddridge.*

Pray that Christians may have a more reliance upon reason and work of faith.

Thursday. Repeat v. 9. *For as yet they knew not the scripture, that he must rise again from the dead.*

Why scripture is here mentioned?

QUESTION *for the week.* What passages of Scripture show that Christ was to rise again?

Read Luke xxiv. 25 to end.

Read v. 10. Who did they go home? Where did they think Christ was? Did they fully understand the resurrection? Luke xxiv. 12.

Pray that those who are seeking for Christ may be guided by the Spirit in [illegible].

Friday. Read v. 11. Who Mary? Why was she weeping? Mark v. 2. Was she alone? What did she do?

Mary was weeping in great perplexity, because some one had taken away the body of her dear Saviour, whom she was now ready to embalm, and she could not find out where he was laid.

Read v. 12. What are angels? Further questions.

Read v. 13. Who had taken it away? &c.

Read v. 14. Why did she not know Jesus? How did she feel? Would she naturally take much notice of things around her?

Read v. 15. What is a gardener? In what place was this? ch. xix. 41. Why did she wish to take him away?

Repeat v. 16. *Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.*

How did he probably speak to her? Did she then know his voice? What does Rabboni mean?

"Jesus calls to her, as he had called before, 'Woman, why weepest thou?' Mary knew him at the voice. And Mary thereupon turning directly towards him, and eagerly falling down upon him, immediately discovered which she was, and transported with a kind of inarticulate passions, she said to him, Rabboni; that is to say, my great Master and Teacher; and so much was her heart affected that she could not utter more, but immediately endeavored to fall at his feet, to embrace them."—*Doddridge.*

This is one of the most affecting scenes on record. This unexpected meeting of her Savior, under circumstances so joyful and so unexpected to her, almost overcame her. So it is with the young convert.

Pray that multitudes of [illegible] may be [illegible] some voices of the Savior, responding power to their hearts.

Saturday. Read v. 17. What does 'touch here mean? What is the force of 'not yet?' Who were these Christ's brethren? What was she to tell them? Whose Father and God?

If we are brought to Christ, how shall we be finally treated?

"But Jesus said to her, Do not stay here to embrace me now, either to pay thine homage to me, or to confirm thy faith; both which thou will have other opportunities of doing, when I shall have ascended from yonder your world, and ascended to the heavenly court of my Father; as you may imagine I should presently do, if I should not continue for a little while upon the earth, to give a further opportunity of [illegible] nothing, therefore, now detain you, but go, and go immediately to my dear brethren, [illegible] home and the world that they may expect to come, [illegible] them. I am ready from the [illegible] and where I have just some visits to [illegible] indeed to present unto heaven, from whence I descend."—*Doddridge.*

Repeat v. 18. *Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.*

Did she tell the whole truth? What should young converts do?

Read Mk. xvi. 19, 20, and Mat. xxviii. 9, 10.

Pray that those who have seen the Savior, may tell others of the joyful tidings of salvation through Christ.

Evening. The children bribed to say that Christ was [illegible].

Mat. xxvii. 11 to 15

Pray that those who are [illegible] may be [illegible] in their power.

An Appeal to the Pious Young Men of the United States of America, on the Subject of Devoting themselves to the Ministry.

5. Permit me now to touch the chord of self-love, and assure the young men you are addressing, that if they faithfully and with all their powers devote themselves to the ministry, they may succeed, you may get wealth, and rise to honor, influence, and distinction in society. But you may not; but allowing, that you should, and that you may be very useful to the cause of Christian enterprise, and have a very extensive influence which by the Christian ministry, you may exert over your fellow men and the world? Would you realize the brightest visions of youthful enthusiasm, which have crowded to the present hour clear, yet not clear in my light, and which probably below the surface, are subject of desire to Christian ministry. Imagine the prospects of this world, passed by the cares of time lost in the dim shadows of eternity; the kingdom of Christ claiming from the hands of earthly affairs, in all its grandeur and immortal glory; and you yourself looking at all things in the perspective of a great and great value throne, what would you yourself wish to have made of you? Or going on with little further, imagine you saw the multitude of the redeemed fixed in their everlasting seats, and you with their unwaking creatures; with the Savior [illegible] in the midst of the throne, and the whole of eternity the kingdom of Christ, and the glorious results of earthly affairs, in all its grandeur and immortal glory; and you yourself looking at all things in the perspective of a great and great value throne, what would you

[illegible] the most prompt and decisive [illegible] the enemies and [illegible] Harris, [illegible] have [illegible] the [illegible] and places of [illegible] completely demolished. The conduct of the officers seems to have been well and full praise. So general has been the display of bravery, both by men and officers, that to mention only a few might be justly esteemed invidious. On the part of the Americans there has not been a single man lost. This circumstance is so unusual in conflict, and so reasonably to be expected where there is the use of firearms, by both parties, is to be attributed, humanly speaking, to that cool, determined, and deliberate bravery evinced by the Americans. After the preparation for crossing the river, and the point for landing selected, the troops embarked in their boats, and advanced in the face of a heavy fire and continual shower of shot, with such a steady movement and cool determination, that the savages retreated from the river, and yielded the landing to the Americans. They, however, rallied in a rice field, only a few yards from the river, and seemed determined to dispute the further advance of the Americans. They secured themselves behind the stumps of large trees, ant-hills, and every object that could prevent an intervention between them and the ground they kept up a continual firing, as innocuous as incessant. As soon as the Americans were all landed, they advanced in a body, when a sharp engagement ensued; the natives gave way and retreated to their barricade. The Americans followed them so rapidly as an almost impenetrable forest and deep marsh would admit the passage of the ordnance. As soon as they came in view of the town, a tremendous volley of musketry from the embrasures and parapets of the stockades, announced to them that stations in the stockades, announced to them that fighting was not over. The ordnance was brought up, and a "word" from the four and six pounders silenced the gallantry of the natives, who, after an interchange of a few rounds, forfeited their escape through the gates on the opposite side. The town was then entered and taken possession of. The natives had found means to convey away their effects. Remnants of apparel, the property of the unfortunate victims of Fort Gresson, were found in the town. Mats lying promiscuously with blood, indicated slaughter on the part of the natives. There were some few bullocks in the town, but they partook of the general consternation, and scattered away after the flying natives as fast as their legs could carry them. One of the Americans, on entering a house, hut, on a wall of which, opposite the door, a mirror of considerable dimensions was suspended, seeing his own image portrayed, by reflection, concluding it was an enemy, levelled his piece and shivered the glass in a thousand pieces. The town was fired, and the troops returned to the water side, embarked, and proceed down the [illegible]. With well-directed upon the minor of African warfare, the enormous charge of the ordnance in the gates, which is generally from six to eight inches of powder and ball, or, rather, broken pots and brass and copper rods; the disadvantages under which Americans had to labor from the want of a sufficient number of boats to transport the whole company at once, we are led to refer the astonishing preservation to that Almighty Being who rules in the affairs of men.

What does it mean?

The reception of the following note, has reminded us of several things which we wish to mention:

When the convention met, the editor of the Spectator, being a member, took his seat beside a large table to take notes of the convention. It was soon hinted to us that the table would be wanted by the secretaries &c. We then took another position, but so unfavorable that we could neither see nor hear the speakers. As the table was then not half filled we again took our seat by its side. There was whispering among some of the members, and soon, Deacon Grant introduced a resolution, that reporters of newspapers have seats on the floor. This was well intended, though not called for, as there was no other newspaper reporter present, and we were entitled to a seat as a member. We then thought we could keep our mouths shut, as our position seemed modest no one. Such, however, appeared not to be the fact. After dinner, a friend stated that there was much uneasiness on the part of some members of the convention, that, from our promptness in reporting, the convention was, in some unaccountable way, connected with abolition!

(And it was connected with abolition,—the abolition of all intoxicating drinks. And this, from what has since transpired, was the real ground of the difficulty. They were afraid to have us tell the world that we had an abolition convention;—a convention in favor of abolishing all that intoxicates.)

We were then *kindly* provided with a table and chair, in an obscure corner, where we reported as well as we could; and gave the world the result.

We were requested at the time to make the above facts known, but thought it *prudent* not to comply.

We have reason to believe that from the time it appeared that the convention would take high abolition ground, there was a determination to suppress as far as possible, the doings. Else, why was the Mercantile Journal, a *professedly* temperance paper, so silent as it regards the proceedings? Why was the secretary, Dr. Channing, so unwilling to let us have the letters of Mr. Delavan and Dr. Miller for publication? Why all this effort to keep the public in ignorance?

If the report,—not one sanctioned by not the taste of a majority of the committee, but the report as made out by the reporter—the editor of the Mercantile and one of the secretaries of the convention,—if this report is not soon forthcoming, the committee may expect to hear some thing further.

REPORT OF THE TEMPERANCE CONVENTION AT THE ODEON, Sept. 23 & 25.

Mr. Editor—What has become of that report? The council of the Mass. Temperance Society called a state convention to meet Sept. 23, at the Odeon, in Boston, to promote the cause of temperance in our city and state. The convention met, composed of several hundred members from different parts of the state. A reporter was provided to report the resolutions and discussions. The convention,—one of the most respectable that ever met in the state,—discussed the great principles of temperance for two days. The reporter was there,—took notes faithfully of what was said and done. It was expected by the convention that the report would be published *immediately*. It was committed to a committee for this purpose.

It is now nearly three months since the convention met, and nothing has been heard from that report.

A great interest was felt in the results of that convention. It is known that the convention took a high and dignified ground on the subject of temperance. The report has repeatedly been called for, from the south and west, and we know not what answer to make them. A mysterious and *suspicious* silence for two days was observed by the committee respecting that report. I would hereby expected to publish that report, to let the friends *whether they ever mean to publish it?* We have except a short, unofficial report, taken under great disadvantages. We want the official report; [illegible] the committee [illegible] Secretary of the Convention.

ANTI-SLAVERY ALMANAC.—We understand that there are several hundred copies on hand, and that about 3,000 have been sold. It is desirable that the whole work should be in the hands of all those who regard slavery as sinful. They can be had at the Anti-Slavery Office in Washington street, of the publishers in Boston, of R. G. Williams, New York, Marshall, Brown & Co., Philadelphia, and at most of the book-stores in this state.

CHRISTIAN ALMANAC.—Every Christian family should have this valuable document; for sale at the tract depository.

TRACT FOR NEW YEAR.—The friends of vital piety would do well to give this cheap tract an extensive circulation.

CONCERT OF PRAYER FOR THE CAUSE OF PEACE.—The article on our first page, on this subject, we hope will be read. If there ever was a time when Christians were called to special prayer for any object, it is for that of peace at the present time.

SABBATH SCHOOL CONVENTION.—We would call the attention of our readers to an interesting report on Sabbath schools, sent us from Maine found on our page.

Gov. Tazewell of Va. on Slavery

That many of the citizens of the northern and eastern states, so long a few foreigners sojourning within it only, have devised a system, in which they suppose, to produce a direct interference with the property of the southern and southwest states, is now a matter of such notoriety as need no reference to any particular or evidence to establish its truth. To effect this purpose, they have organized numerous societies—have subscribed large sums of money—and have established presses to print and disseminate the disorganizing seditious and incendiary doctrines of the leaders of these associations. All this has been and is still doing, for the undisguised purpose of effecting the immediate emancipation our slaves. The authors of such schemes abide without our limits, and are so beyond the reach of our municipal laws. They are thus enabled to impunity, to scatter amongst us, materials precisely designed and well calculated to lead to insurrection, rapine, and murder. The post-office, carrying direct to the hands of our slaves the finished work, which, if intercepted, is sure to be the signal for the most appalling calamities.

The safety of our state, the very existence of our property, demand that we should be in the exercise of the right in the exercise of the U. S. to interfere with our property, various other modes. They contend, that congress is invested by the federal constitution, with power authority to emancipate every slave in the district of Columbia—that it may inhibit transportation of slaves, as such, from one state another—that it may prevent importation of slaves with the territories of the United States, and inflict the future introduction of any into the unsoiled component members of the U. S.; and thoroughly am once their purpose of exhibiting the several propositions before the congress, in session to convene, and to claim their decision of the same.

THREE MISSIONARIES LOST. The Chicago American says that the steamer Bridget of Chicago, bound from lower lakes, was lost on the 16th of November, about six miles from Michigan city, at the southern extremity of lake Michigan. The Bridget had on board six passengers, among whom were *the female missionaries*, destined for the Mackinac town, together with the hands, making in all ten hands, perished. The bodies of twelve of the unfortunate persons have been found. During the same storm several other vessels were wrecked on lake Michigan, and many more lives is feared, were lost.

MOST DESTRUCTIVE FIRE IN NEW YORK

This city, yesterday so proud and prosperous, is to-day sorrowful in gloom. The judgments of God have fallen upon it. May all the inhabitants learn righteousness.

The most destructive fire that this nation ever suffered, commenced its ravages in this city on Wednesday evening, at about half-past eight o'clock and continued for about fifteen hours. The corn was so dry, and so much fire engines useless. It broke out in the store of Comstock and Andrews, No 25 Merchant street, near Pearl, and in half an hour, there was a sheet of flame spread all out the region. The cold was so severe, and the progress of the fire so rapid, that the engines were of little avail to check it. We visited the scene in the morning, and contemplated with awe the conflagration of a greater amount of property than all that has been burnt in the U. S. during many years. About five hundred of the largest and richest stores in the city are burnt. The fire has spread over nearly the whole space bounded by Coffee House slip, Wall street to Broad Broad street to Pearl, Pearl street to Counties slip, and down Counties slip, about 40 stores. Front street, same to same, 70 stores. Pearl street, from same nearly to Broad street, about 90 stores. Merchant street, on all 31 stores. William street from wall to Hanover square, 40 stores. Water street south side, from Wall to the river, 36 stores, and the Merchants' Exchange. Exchange street, 31 stores. Exchange place, both sides, from Pearl nearly to Broad, about 30 stores, and Dr Hardenbergh's church. South street, from Wall nearly to Broad, 40 stores. Hanover Square, and The offices of the Daily Advertiser American, Journal of Commerce, and New York Gazette are burnt. The Post Office, in the house of the Merchants' Exchange, having been burning, we believe was removed without much loss into the custom house in Pine street. The new occupants of the Exchange had sufficient time, and we presume also removed their property.

The estimate loss is fifteen millions of dollars. It must doubtless bankrupt every insurance office in the city, and probably break many banks.—The whole stock of the Fire Insurance Companies in the city, but ten millions, and the bank capital but twelve. The yearly revenues of the nation would be lost in the gulph of this ruin.—The springs of business—the sinews of defense—the fountains of liberty—all are gone. No mind can trace out the extended influences, the multitude of individual casualties, in our own and in foreign countries, which will follow from such a prodigious and sudden annihilation of property. Never, before, was it so clearly seen, among us, that riches take to themselves wings and fly away. It is feared that many were not lost; but the prisoners cannot be ascertained. By three o'clock, P. M. on Thursday, the police had every hole of room at their disposal crammed with persons in keen eye for attempting to pilfer the goods that were exposed.

The loss sustained, is not confined to the city of New York. The Insurance offices in State street, lose from $400,000 to $720,000. The Manchester's office loses $200,000, the Franklin $200,000, Atlantic $120,000, National 100,000, Atlantic not specified to, probably $80,000, Franklin $160,000. The Merrimack Manufacturing Company, at Lowell, lose $25,000, Hamilton $15,000, Suffolk $65,000, Merchants $15,000, Boston $15,000, Boston $15,000, an entire cargo of tea, belonging to John Neal & Sons, of Salem, and valued at $20,000, was destroyed in one of the stores.

It will be interesting to many to learn, that Arthur Tappan & Co., escaped the absolute ruin in which so many are involved. Their store being of stone, and having window shutters of thick boiler iron (put on after the noble of July, 1834) withstood the flames for nearly an hour, while all was in a blaze around it, so that the books and papers, a very large amount of goods, probably [illegible] and were carried out, and after two days [illegible] beyond the reach of the fire. It is a fact worthy of the magnanimity of the Tappans, that the magnanimity will not be [illegible] of his losses. We understand in [illegible] the creditors, as they would not hinder them in New York. If so, his loss will be small. The energies and daring with which the colored people pressed to save Mr. Tappan's goods, greatly impressed the bystanders. It was with difficulty they were restrained from rushing in after the flames had burst out at the door.

CONGRESS.

THURSDAY—In the Senate, to-day, the two senators from Michigan appeared and presented their credentials, which were, for the present, laid on the table. The president communicated to both houses the documents relative to the boundary line between Ohio and Michigan, and the admission of the latter into the Union, which remain to be disposed of. In the House, Mr. Gillet offered an amendment, the object of which was to add to the list of standing committees, a committee on the Militia, which was agreed to.

The House was chiefly occupied to-day in discussing Mr. Adams's motion to alter the rules, making it the duty of the committee of Ways and Means to report the appropriation bills within 30 days after the meeting of Congress, or report a reason for the failure to do so.

Upon this motion a debate ensued of great length, in which the proposition was supported by Mr. Adams, and discussed by Messrs. Cambreleng, Underwood and Mercer. Mr. A. urged as a reason why the appropriations had been so long delayed till the close of the Session, and last Session were very nearly being entirely lost for want time; that the delay was matter of serious injury to public creditors; and that the appropriations were, in the mean time, made the ground of violent and unfounded contention. He introduced this, he said, as one of a series of resolutions, all of a kind to the same object, the object of which was to be, given to the subject, in the appropriations of a new and distinct matter, and to secure to the true interest of the House of the discussion of the bills after they were reported. He intended that the appropriations bills ought to be tined exclusively to the purposes for which they were made and to prevent the expenditure of the money by existing laws; that such appropriations ought to be made annually by the first at January, each year. The question being divided on the motion of Mr. Vinton, it was taken on the first branch of the instructions, relating the Committee of Ways and Means to report the appropriation bills within——days after the commencement of the session, and decided in the affirmative—Yeas 81, Nays 70.

Mr. Adams then modified the second branch of the instructions by adding the words "unless otherwise ordered by a majority of the House," which was also agreed to. Mr. Parker moved to add the committee to report, instructing that the House was in order, and could be in order, to report a bill for the appropriation of money, and opposed the motion, and was seconded by Mr. Briggs and Mr. Mr. Parker moved as a substitute to the original motion, that the committee be instructed to report all propositions which shall be handed them by a member of the house. The instructions, as modified, were agreed to, and adopted, as amended, as follows:

The committee, on motion was ordered to sit at time.

On motion of Mr. Williams, it was ordered that the American Colonization Society have the use of the Hall of Representatives for the purpose of holding a meeting on Tuesday evening next.

The House then adjourned till Monday.

TREASURY DEPARTMENT. The *Receipts* into treasury, ascertained and estimated during the year 1835, are computed to be $23,4[illegible] which the actual receipts during the three quarters of the year are ascertained to be $[illegible] the actual receipts $13,614,483 are from customs, and $9,166,300 from public lands. Balance in the treasury on the first of January [illegible] being $8,822,[illegible] the aggregate of the government within the year will, accordingly, the computation of the Secretary, have amounted to $37,237,783. The *Expenditures* for the year have amounted to $18,170,141. Thus leaving, by computation, in the treasury, on the last of January, a balance of money on hand equal to $19,[illegible] including what has been before often and so [illegible] unavoidable funds, now reduced to [illegible] Upon this balance however, are charged the various expenditures, amounting altogether to about $7,500,000, leaving applicable to the [illegible] "to new and other purposes" the sum of $10,450,024.

The death of Mr. Smith, a member [illegible] from Conn. was announced by his [illegible]

MONDAY,—Dec. 14, On account of [illegible] Messrs Wildman and Kane, no business transacted. The following

Standing Committees

were announced in the

HOUSE OF REPRESENTATIVES.

Elections.—Claiborne, Gridin, Hall, Burns, Briggs, Buchanan, Maury, [illegible]

Ways and Means.—Cambreleng, Chairman, Coulter, Johnson, Tenn, Smith, Mr. Wise, Mass. Ingersoll and Owens.

Claims.—Whittlesey, Forrester, Bell, Greenleaf, Davis, Taliaferro, Pickens and Clemmons.

Commerce.—Sutherland, Pinckney, R. I. Gillett, Phillips, Johnson, Cushman and McKean.

Post Office and Post Roads.—Connor, Lapette, Hall, Mann, N. Y. Wise, French, Shield, *Hopkins.

Public Lands.—Boon, Slade, Wm. N. C. Lincoln, Casey, Cannon, Dunlap, *Hannon Mo.

The District of Columbia.—W. B. Shepard, Vanderpool, Bouldin, *Wagner, Lane, Rogers, Fairfield, Towne.

Judiciary—Beaumey, Thomas, Md. Pearce, R. I. Roberts, Dayton, Harlan, Va., Martin.

Revolutionary claims.—Muhlenberg, Pa. Stanford, Carroll, Kennard, *Beaumont, Dunlap, Underwood.

Public expenditures—Page, Clay, Wm. Mason, Me, Doherty, Kennard, Weeks.

Private Land Claims.—Carr, Gillespie, Chambers, Pa, May, Garland, *Hunt, Lawler.

Manufactures—J. Q. Adams, Dickerson, McCoun, Webster, Gideon Lee, Sawyer, Crauger.

Agriculture—Hoxie, Bean, *Pierce, Berry, *Haley, *Leggett, *Carlton, Reed.

Indian Affairs—Bell, Mason, Clay, Grayson, Parker, Wise, Ann, Howard, *Cushman, Hayes, Lewis.

Military Affairs—Jonson, Ky. Wardwell, Thompson, Ohio, Coffee, Bunch, Dromgoole.

Militia—Glascock, Henderson, Fuller, Wagener, Coffman, Mass Joseph Lecompte, Wellborn, Ky.

Naval Affairs—Jarvis, Millington, Reed, Grayson, Parker, Wise, Ann, Howard, *Cushman.

Foreign Relations—Mason, *Parks, Cushman, Hamer, Allen, Ky *Campbell, Jonas, Georgia.

Territories—Patton, *Polk, Jackson, *Mann, *Pickens, Sprague, *Peace, Fowler, Sickles.

Manufactures Pensioners—Wm. Kennedy, Lay, Jones, *Storrs, *Mann, Bond, Pry.

Revolutionary Pensioners—Miller, Gil. Dunlap, Schenck, Taylor, N Y Harper, *Hoar and *Howell.

Roads and Canals—Mercer, Lucas, Raymond, Hammond, Md. Mason and Calhoun of Ky.

On Revised and unfinished [illegible] Mann, Pa *Mann, Orange, Sill, M. *Dunlap, Sutherland, N Y *D. Johnson, Newland, Jewett.

Expenditures in the Depart. Wm. Mason, *Sickles, Collinson, Miss *Bell.

Expenditures in the Treasury Bean, Spangler, Russell.

On Rules and Orders—Mann, Everett, Parks, Thomas Williams, A C Cambreleng, Parker, Chambers, Pa.

On the Northern Boundary Haynes, Dickerson, McKay, Grayson, and Bell.

Mr. Howard moved the following resolution relative vote by which the no-passage-day question were to the Ohio and Michigan Committee, and ordered to be referred to a [illegible]

GENERAL INTELLIGENCE.

[illegible]

TEXAS—[illegible] Rusk—A Railroad from [illegible] Those marked * are new members on the committees.

TUESDAY—SENATE.

[illegible] Mr. Calhoun's resolutions, [illegible] $8,[illegible] [illegible] Mr. Dickinson, [illegible] Spain and Austria, French [illegible] Sherry, Red wine, [illegible] Tayloe.

HOUSE OF REPRESENTATIVES.

[illegible]

[illegible]

[illegible]

POETRY.

The Bower of Prayer.

To leave my dear friends, to be with my master to part,
And go from my home, it aids to not my heart,
Like the thought of meeting myself far away
From that blest retreat I have often to pray.

Sweet bower, who e'er visit and like poplar are spread,
And have woven into thee a wreath of the dead,
Have a spot in their hearts for this evergreen place,
And pained not my, and to my Savior in prayer.

The early, shrill note of the forest nightingale,
That dwelt in the bower I delighted as my bell,
To wake me to duty, while twilight in the air,
Sing hallelujahs and pray in the bower.

Low sweet were the raptures performed by the pine,
Its balsam, its fragrance, and wild eglantine;
But sweeter, O sweeter, superlative were
The joys that I tasted in earnest to pray.

Our Jesus my Savior oft delight to meet,
Which was the reason—no humble retreat;
Yet, I, alone with infinite and blessedness there,
Holding in heaven's own hangings my prayer.

Sweet bower! I must leave you and bid you adieu,
And pay my devotions in nights that are new;
But knowing my Savior is far every where,
And can in all places give answer to prayer.

Sabbath School Convention in Maine.

Agreeably to notice previously given, a Sabbath school convention, consisting of pastors of churches, superintendents and delegates from the schools in Kennebec county assembled at the Bowdoin meeting house in Hallowell on Wednesday, October 21, 1835.

Charles Dummer, of Hallowell was chosen president—Stephen Sewall, Winthrop, vice-president, and H. C. Jewett, secretary. Prayer by Rev. D. Thurston.

Prayer—Monthly Concert.

After singing, the following resolution was introduced, by Rev. I. Rogers.

Resolved, That, as the whole success of Sabbath school instruction depends on the influences of the Holy Spirit; and that, as these influences are to be expected only in answer to prayer; the church should deem it incumbent on them, heartily to engage in the monthly concert of prayer for these influences.

Upon this resolution, remarks were made by the mover, Rev. D. Tappan, Rev. Mr. Sewall & Brown, presenting the absolute necessity of prayer, and the consequent importance of the monthly concert.

Mr. Rogers alluded to instances of conversion in the Sabbath school in his society; his views, regard to the conversion of children, are different from what they once were; now he felt that if there was more prayer we should see more frequent instances of conversion—Sabbath school cannot be fundamental—on the observance of the monthly Concert depends, under God, the success of this undertaking.

Knowledge unsanctified, what is it, on religious subjects as well as any other? We cannot be too deeply impressed with the importance of the Holy Spirit, and though this be true, God will be inquired of by his people, as formerly, to bestow blessings upon them.

Is it not owing to the want of prayer, that no more surely have the results been felt from Sabbath school instruction? Why are not the influences of the Holy Spirit given? Perhaps some think, if the round of teaching is kept up, all is done. But now, having been so long destitute of special blessings, ought we not to be excited to pray more?

Mr. Brown of Litchfield said that, for a short time, the Sabbath school concert had been better attended; there had been more prayer; and, in answer to prayer, the Holy Spirit had been poured out; number of the school were awakened, tears were engaged.—On the last Sabbath, when the promises of Christ were brought before them, tears of joy and gladness flowed freely down. There was no opposition to the Sabbath school. He hoped that the monthly concert would be attended by parents. If we went to the monthly concert with the spirit of prayer should we not see blessings?

Mr. B. said, there are many children, in this county, not connected with the Sabbath school, hence the importance of engaging in the cause with greater alacrity and delight.

The next resolution was introduced by Rev. Prince Hawes.

Resolved, That teachers in the Sabbath school, who make out the members of their class the objects of special prayer, are not authorized to anticipate much success; and that those teachers who do offer for their classes special, persevering prayer are authorized by the promises of God, to expect their conversion.

Success, said Mr. H. is an object ever to be regarded; he rejoiced that there are those in heaven, ministers and missionaries, converted by means of Sabbath schools. But why has there been so little success? Teachers as a similar cause for teachers to think seriously on this subject. When reflecting upon their eternal destinies, how can we fail to inquire what means can be adopted for the good of those connected with our Sabbath schools.

A female teacher inquired the reason for her want of success—examined the subject—began to pray in faith, and what was the result? Numbers were hopefully converted. He thought deficiency in prayer the reason, why there is not more success, in our schools.

Many are apt to feel that children are not old enough to be converted—when this is the case neither children nor teachers, will pray for their immediate conversion. While teachers feel as did the young Ruler, they will be better prepared to give instruction; and their instructions will be more likely to take hold of the feelings.

Mr. H. spoke of the importance of remembering *such individuals in a class*.

We wish to see the complete success of this institution—we wish to see our children coming forward into life as Christians. Now, if teachers do not enter their closets, can they hope for much success?

In seconding the resolution, Mr. Tappan alluded to the meaning of the word *special*,—it is not merely to glance at the subject in offering prayer. Seasons should be set apart to pray for members of classes, and prayer should be offered for individuals. He thought teachers before resulting from calling over names, and praying, in prayer for them in particular the same as specifying particular sins, temptations &c.

Mr. T. a added to fact mentioned at some public meeting, in which parents were hopefully converted; and when any joined the class they also soon were converted—at length the secret of this success came out; the teacher had a list of all the names in his class, carried it always with him, and improved every leisure moment to bear them as individuals to a throne of grace.

Infant Classes.

The next exercise was a dissertation on the following question, by Rev. T. Adams.

What is the best method of conducting infant classes?

Mr. Adams of Hallowell, made a few remarks upon a subject alluded to in the dissertation. He specially referred to the behavior of children in the house of God—the light it would be well for teachers to give to other, they could see the members of their class, [illegible] Sabbath school [illegible] [illegible] [illegible]